UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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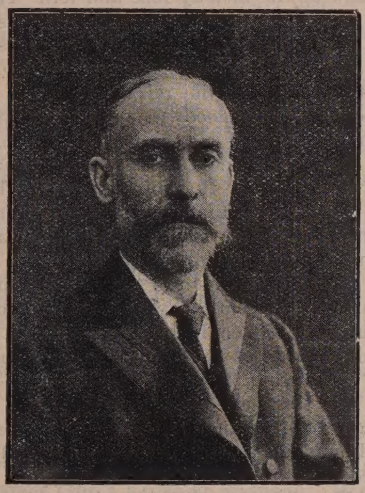

H. C. CHANCELLOR, M.P.

Mr. Chancellor, though quite a zealous and militant Unitarian, was reared amongst the Methodists. He was born in 1863 at Walton in Somerset, educated at Elmfield College, York, and is managing partner of the firm of Messrs. Chancellor and Co., London. He first became acquainted with Unitarianism by reading Staunus's "Origin of the Doctrine of the Trinity," in 1884. Three years later he joined the Highgate Unitarian Church, and has been a most enthusiastic Unitarian worker ever since. He is a very acceptable preacher, and is President of the Unitarian Lay-Preachers' Union, and is an able platform speaker. Some years ago he was elected M.P. for the Haggerston Division of London, and he is one of the most active men in Parliament. He has been particularly prominent in defence of soldiers' freedom of choice as regards inoculation, and against vivisection. He is an ardent Temperance advocate, and was last year the President of the National Unitarian Temperance Association, and is an earnest promoter of the Prohibition policy of dealing with the Liquor Traffic. An optimist in temperament, he is also an uncompromising reformer. A very busy man, he is yet ever willing to help in the movements that lie near to his heart, and especially in the promotion of the Unitarian religious faith.

The Coming Day.

In a land that is far away,
The noblest of men was born,
Who declared that the brighter day
Of right was about to dawn;
And the day has been coming,
Coming ever since.

He blessed all the makers of Peace,
And said they their God shall see;
And the time when all wars shall cease
Was looked for as sure to be;
And the time is yet coming,
Coming even now.

Will it come through strife against wrong?
Will war bring war to an end?
Or by millions with trumpet tongue,
Calling all men, brothers and friend?
It is time it was ended,
And ended for aye.

Ah, Jesus did bravely and true,
His part was faithfully done:
But what am I doing, and you?
By the effort of every one
Will the glorious day arrive;
And soon may it be!

—H.B.S.

PRAYER: Almighty God, the Father of our spirits, thou desirest that we should be conformed to thy holy will. May we seek first after thy kingdom and thy righteousness. May the spirit of love towards all men fill our hearts and minds with the right disposition. May our prayer be a seeking after Thee, the altogether perfect, and an earnest desire to be like Thee. Thou desirest that we should be at peace with all mankind; if all men will not be at peace with us, help us to enable them to see the blessedness of brotherly love that we may all unite in the promotion of unity and peace and goodwill throughout the world, in the spirit of Jesus thy beloved son and our elder Brother.—Amen.

A Xmas Eve Venture.

By OBADIAH NORTH.

The choir of Bye-road Chapel met on the long, dark evenings of a bleak December and practised with a new enthusiasm, the old familiar carols and Christmas hymns. They had an object in view and the vigorous, kindly leader, Mr. Albert Siskin, was anxious to make their Christmas Eve tour a success. So the weeks slipped past and at last Christmas Eve came round. It had been one of those fine crisp days, with just the suggestion of snow in the wind. And the night promised to be clear and starry, though cold; just such a night as would make the old melodies ring out with great effect.

This was in the days when Bye-road Chapel was a more vigorous place than it is to-day, and the Rev. Herbert Jepson was minister then. Mr. Jepson knew all about the projected expedition of the choir. In fact, it was owing to his lament about the delapidated condition of the old carpet round the pulpit, that the choir had decided on this venture. Mr. Jepson believed in doing all that was possible to make the interior of the little chapel bright and homely. He often looked round the novel interior of the building with a feeling of gladness. But the beauty of the deep wagon-roof and the painted spandril above the organ had never sunk into the souls of the people, and so for him it was not gladness without alloy. And on that crisp December day he looked out of his little sitting-room window and as he thought over his own private project, he rubbed his hands. Only two other people knew of this project, and those were old Mr. Theodore Baldwin, J.P., the one wealthy member Bye-road could boast about, and his own faithful wife. Mr. Baldwin had helped Mr. Jepson to finance this project on the distinct understanding that it should be quite private.

The autumn and winter had been hard for many people, for a number had husbands and brothers fighting in the Boer War. And sickness had made inroads on the slender incomes of many families. Then unemployment had played havoc in the homes of others. Mr. Jepson knew the cases, and that there were real cases of distress, apart from those cases of chronic unemployables, or those who always pleaded poverty. To be ailing in the dark winter months, when the wind howled down the narrow streets, and the sleet drove pitilessly against the window pane, was bad enough in comfortable quarters. But in many houses things were not as joyous or warm or bright as they might have been. And for a mother to be boxed up for weeks with ailing children, when the husband is out of work or away with the forces, is an experience calculated to sap the spirit of the strongest. So with these thoughts running through his active brain, Mr. Jepson felt saddened, but the idea of his little project on that Christmas Eve, made his eyes sparkle and he rubbed his hands briskly together. It was a little way of his

The gloaming settled down and the streets seemed quiet for a spell and Mr. Jepson and his wife went over once again the little pile of packages which stood in the corner of the sitting room. Then night fell, and the stars shone down through the clear air, while a thin powdering of snow in the wind just whitened the streets. Some boys at the end of the Terrace were making a slide, and their voices and laughter were carried through the still air. Then the shrill voice of a child somewhere sang out the opening lines of an old carol. There was a patter of little clogs on the pavement and all was silent once more. But the snatch of the child's song awakened memories, and Mr. Jepson found himself humming the old familiar melody. An hour later the same old melody rang out from a full-voiced choir, like the peal of bells striking through the night. And the old words seemed new as the melody rose and fell. The voices blended well together, and the singing was a great success, for Mr. Albert Siskin was too musical and too firm to allow any the-aty robustious individual to sink the beauty of the refrain.

"Peace on earth; goodwill to men," sang the voices in unison, and Mr. and Mrs. Jepson listened quietly, and in the last stanza the voices sank, and sang softly the great throbbing words. "Peace on earth." How far off that flaming ideal seemed amid the keen competition of modern industrial conditions, and the quarrelling of cliques and nations. But the song died away into the night, a pause ensued, during which only a whispering of voices and a shuffling of feet could be heard. Then rang out the opening words of Dr. Neale's fine hymn:

"Good King Wenceslas looked out,
On the feast of Stephen."

So through the piece they sang, tenor and treble solos being followed by the deep rich chorus, till the last lines died away into the night:

"Ye who now will bless the poor,
Shall yourselves find blessing."

The strains of the hymn made Mr. Jepson forget the worries which so often overcloud the spiritual side of a pastor's work. The Christmas mood seemed more alive on this Christmas Eve, stimulated by these old familiar strains and words. The choir had always been a help in the work of Bye-road, and under the leadership of Mr. Siskin and his brothers, who took a prominent part in affairs, choir and orchestra had flourished, contributing a great deal to the social side of the work.

The Terrace was the first call made that night by the choir before proceeding to Snowhill House, where Mr. Theodore Baldwin resided. And after a brief and breezy chat with Mr. and Mrs. Jepson, and greetings with other residents in the Terrace, they went off with the first contribution towards the new fund in their collecting boxes. A little later, Mr. Jepson muffled himself up in his long coat and a thick scarf, pulling a cap over his ears. And when he ventured out he could hear the far-away strains of "Good King Wenceslas" sounding through the night air. At many a door that night a muffled figure stopped with a cheery rat-tat, and a warm "A Merry Christmas to you," which sounded somewhat strange through the

thick scarf, while a hand thrust a parcel into astonished folks' hands. Widow Brown, with her sharp, thin face, stood bewildered fingering the heavy package and looking up the dark street after the disappearing figure, while her young daughter Hetty, eagerly asked "Is it for us, mother? Let's open it and see what's inside." Then old Mr. and Mrs. Spink that same evening were unwrapping with nervous fingers a similar parcel which had been thrust in at their door. While little Miss Flopp turned hers round and round, as if it had been a live bomb, and she gazed uneasily towards the door expecting to hear a knock and be informed that the parcel was for someone else. But, the brown paper bore in a clear, round, handwriting the words: "Miss Sarah Flopp."

Then next morning the frail little girl of a hard-working couple who lived in a narrow back street, wakened up to find a curly-headed doll beside her. And her eyes opened in wonder as she heard of a visit from a real Santa Claus. And a similar experience befell two little boys whose father was fighting with a Lancashire regiment in South Africa. But space forbids the records of the kindly deeds of that Christmas Eve, and how in many hearts that cheery "A Merry Christmas to you" wakened new feelings. And if in the breast of that muffled figure, there were any question about what certain radical folks might say about such deeds of charity, they were silenced by a stronger feeling that homes and hearts had been cheered.

And what was the choir doing all this time? After their visits to Snowhill House, where Miss Hilda Baldwin had served them with coffee and cake in the commodious kitchen, they made a detour through certain streets, till they arrived hungry but cheery at Mr. James Glib's house at Sudhead. Here a fine set out supper awaited them. And later they came back still singing their hymns and carols till they reached Bye-road long after midnight. Needless to say their collecting boxes were heavy. And though tired, they had that sense of satisfaction which comes to people who venture out and succeed.

The day after Christmas was Sunday. On Christmas Day the entertainment in the school went off with more than usual success, and on the Sunday evening, the congregation was bigger than usual. And there was a deeper ring in Mr. Jepson's voice as he led in prayer and preached his homely sermon on the Old Yuletide Message. "Peace and Goodwill" comes to us, he emphasised, just in proportion as we seek to create that Christmas spirit. It was a spirit destructive of that self-love which caused so much bitterness in life. It was just that great spirit which cried "Emmanuel; God with us and for us." A few folks puzzled in their own minds what connection Mr. Jepson had with the muffled figure of Christmas Eve, but yet somehow that Christmas-tide was more full of song and gladness round Bye-road Chapel just because a few folk set out on a mission with a warm purpose.

National Conference Guilds' Union.

(This National Conference is of Unitarian and kindred Churches).

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "ANOTHER CHRISTMAS.

For the third time, Christmas will find us in the grip of the world war. On both sides, there is much talk of, and a growing desire for, peace. To all peace-lovers these are welcome signs; for, apart from the rights and wrongs of the conflict, none but hard natures can contemplate the huge sacrifice of life and limb, and all the sorrow and desolation that sacrifice entails, unmoved. There are times when we are stirred to our depths, and the cry "Hold! Enough!" is wrung from our hearts. But what can we do?

By those who should know, and in whose hands repose our national destiny, we are warned against clamouring for what is called a "patched-up" or an "inconclusive peace." We are reminded of the dangerous designs of our enemies and their dogged determination to compass them, and we are gravely assured that unless and until the Central Powers are compelled to sue for peace, pacifism is not only disloyalty to the cause of the Allies, but a crime against the civilised world. Impatience, undue haste, even noble sentiment, if they forced the hands of the Government to negotiate a premature peace by leaving the enemy powerful enough to prepare for another war, would be calamitous.

Truly the way of peace-lovers is hard. It is not misnamed the way sorrowful. In their right hand they carry gentle peace. True philanthropists, they would be at peace with all men and would have all men at peace with each other. But, alas, men will not. Ignorance, misunderstanding, fear, suspicion, allied with pride, jealousy, ambition, self-interest, take possession of their souls, so that, though the kingdom seems so near, it remains out of reach. What, then, can they do? Shall they despair? Shall they give up the struggle as unavailing? They cannot. In their hearts still ring the gracious words, "Blessed are the peacemakers, for they shall be called sons of God." The kingdom of peace is still their glowing ideal. The "Prince of Peace, the Chosen of the Lord," is still their Master. Therefore they can and do possess their souls in patience. Without haste, yet without rest, they pursue the way of peace. The good seed of the kingdom, faithfully sown, grows secretly but surely. The leaven is hidden, but it will work until the whole is leavened. The kingdom cannot be stormed. The peace that passeth understanding cannot be secured by violence and aggression. By permeation shall the Christ spirit of peace and goodwill win the hearts of men, and the war spirit pass away from the earth.

H. F. S.

Great Books of Devotion.

By the Rev. W. C. HALL, M.A.

XII.—RATIONAL PIETY.

Our readers, having considered the eleven papers which we have set before them under the general title, may expect for a conclusion a note on some book by one of their own denomination. Fortunately Unitarianism has produced not only sermons and works of philosophy which have received attention beyond its own borders, and hymns which have entered into the common stock of Christian psalmody, but also books of devotion of exceptional religious value. In a recent number of the "Inquirer' Dr. Drummond, himself a writer of some of our noblest spiritual meditations, reminded us Unitarians of our devotional literature, and gave a list of works which have largely contributed to the spirit of our faith. Most of these books are, we fear, neglected to-day; and the reminder was salutary.

One book which for many years has held the affection of the present writer is Dr. Crosskey's "Handbook of Rational Piety," published in 1893. It consists of "extracts from printed and MS. discourses delivered during the ordinary course of a lengthened ministry." We believe it is now out of print. Probably it is to be found in many of our congregational libraries; but we could wish for its reprinting and wide distribution among our own people and beyond, because it represents in a very simple manner both the rationalism and the mysticism of our religion. It is a book which we could hand to others who ask "What is Unitarianism?" with the safe assurance, "This is something like it."

Its intention is to show "how the spirit of a cheerful, trustful, and ennobling piety may be cherished, and yet every claim of the intellect to investigate critical, historical, and metaphysical questions be unreservedly granted"; and its hope is "to arouse serious thought and give practical guidance during a few of those spare minutes in which very often the tone and temper of the life of the whole passing day are determined."

It is made up of passages of diverse length. Most of the longer, taking little more than a page of ordinary print, are perfect cameos of religious thinking—they go into the mind's eye completely and compel instant reflection. Of the shorter the following may be taken as a specimen:—"There are two great tests of the truth of a religion: (1) Its doctrines and commands must be approved by the intellect as rational, acknowledged by the conscience as right, and rejoiced in by the heart as loving; (2) it must make us both nobler and happier men."

As we should expect of the work of a religious teacher with a reputation for scientific knowledge and investigation, the book makes a strong appeal for veracity and honesty of thinking on religious matters, and for a faith which is primarily ethical. It teaches that there is no escape from the moral laws of God, "which are as fixed and unchanging as the laws by which the physical universe is governed," and that the operation of all these laws is progressive. In the moral life religion is discovered and developed; and in the human heart trained in ways of common goodness God is revealed as a God of love. Of all conscientious opinions the book is most tolerant, pleading that the more scornfully any religious principle is regarded as a "heresy," the more calmly and patiently it should be examined. Piety, in the handling of Dr. Crosskey, becomes something more than a self-conscious righteousness; it is an intelligent apprehension of God in the world and human life, a recognition of practical duties to Him and to men, gratitude for His benefits and mercies, and trust in His certain guidance through all the vicissitudes of our earthly days. The scope of the book is, indeed, that of the full ministry of one of our most influential preachers, who saw God not only in mystic vision and in an emotion of the heart, but also in the reason of his mind as he looked upon the truth of creation, finding divine revelations in scientific facts, upon the progress of mankind towards larger religious knowledge, and upon the tendency of the human soul towards perfection. Beautiful and comforting are the many passages which show how salvation is effected through human trial, and how death may be faced bravely by a man who has lived his best. "Since we know not the hour at which we may be called away, let us make the happiest, as well as the best, use of the days that remain; let us enjoy the more thoroughly the sunshine and the flowers, and whatsoever things of beauty are around us, with grateful souls, leaving it to our Heavenly Father to provide for the future as He has done for the past; let us the more strenuously address ourselves to our appointed tasks, while the opportunity is ours, in full confidence that the best way to prepare ourselves for the work of any other world is to do well our work in this."

What the Gardener Did.

Everyone knows the beautiful, delicate Shirley poppy, but not everybody knows how it was cultivated from the ordinary scarlet field-poppy into the silken hues with their golden centres, so well known to lovers of garden flowers.

It was in 1880 that the Vicar of Shirley, the Rev. W. Wilks, saw in a waste corner of his garden a number of the wild poppies. Closer examination revealed that one flower had a very narrow edging of white round the four petals. So being struck with this, he marked the flower and kept the seed capsule. Next year he got a number of plants from the single variegated poppy, but only 3 or 4 flowers showed the same characteristics of white edging. Mr. Wilks kept the best, and destroyed the others. And so on for several years he went noting the best flowers, and carefully keeping the seeds of these. At last he

managed to secure flowers with pale pink petals, and then ultimately a pure white poppy. But still this keen gardener was not satisfied. He determined to secure a poppy with a golden centre. So after more experimenting he succeeded in obtaining the coveted strain of delicate blooms with golden centres, instead of the black centres seen in the common field poppy. And he had now secured all varieties of colour from a crimson to a white.

Now if you take a common field-poppy and compare it with a Shirley poppy, you will at once see the advantage from the artistic point of view. The common field poppy is a deep scarlet, tinged with black, and the centre is a dull black. But culture and care has radically altered all that, and by infinite patience this enthusiastic lover of flowers secured a new and more beautiful strain. Often Mr. Wilks had to get up in the morning at four, so as to destroy all the common variety before the bees were about. This meant perseverance. Yet the result justified the work, and from the cultivation of a single poppy found in a waste patch of garden, the gardens of England to-day are beautiful with their beds of Shirley poppies.

Surely there is a lesson of encouragement in this gardener's perseverance and patient cultural methods. Are there not qualities in every life which can be cultivated? The spiritual and moral life of man is worthy of that supreme culture which we call religion. And the same two methods are needed in the life as Mr. Wilks applied to his flowers. There is a positive process of cultivating the best, and also the negative process of eliminating the anti-social instincts and the wrong habits. That which is opposed to the highest life of supreme loyalty must be negatived. This means that the life can be assiduously cultivated along those great lines laid down by the great Master of men. Start with your common humanity, recognise its possibilities, then "Seek ye first the Kingdom of God, and all these things shall be added unto you."

C. S.

Unitarian Christianity.

(Continued).

Rev. E. RATTENBURY HODGES.

1. We Unitarians claim to go back to the religion of Jesus. We will have nothing to do with any fixed creeds, nor will we subscribe to this or that body of church doctrines. We will not be bound by any theological system, nor do we care for any form of ecclesiastical government. Our Hungarian brethren maintain this form of church government, and their bishop has a seat in the national House of Lords. By this time it ought be commonly known that the old Creeds of the Roman, Greek and Anglican churches were the outcome of bitterest quarrelling, violent hatreds and horrible persecutions. They are survivals of martyr fires, the thumb-screw, dungeon and rack. It appears tolerably evident that some of these strifes and cruelties arose either out of the eschatology* of Jesus or else were fostered by it. His doctrines concerning Heaven, Gehenna, etc., were taken too literally, and hence apart from their true spirit. But, after all, did not Jesus predict that he or his doctrines would give rise to divisions in families and also cause cruel persecutions? Such effects came to pass, even so have they hindered or slain nearly every reformer. He and his followers have in many ways suffered for the truth's sake. Bigotry and ignorance have ever been foes to all reforms, both religious and political.

2. We Unitarian Christians then are free. We enjoy the utmost liberty to think as we will, on all religious subjects. None of our ministers are bound down to teach any set of doctrines or dogmas. The truth of God sets us free to think and act as moral and rational beings. That truth cannot be limited to any one church or to any book, however old and venerated, or to any man, however great and good. The truth is boundless as the Universe of God, high as His throne, fathomless as His wisdom, wide as His justice, immeasurable as His love and mercy. We rejoice in this spiritual freedom. Our forefathers bought at a great price that which we now enjoy as a blessed inheritance. Some of you, my readers, are spiritually "free born," whereas others have had to struggle for religious liberty. The writer records his own experience in stating that none, save those who have passed through such trouble, can know what a joy it is to escape from the prison house of the old creeds and to stand in the open and feel the freshening breezes of divine truth invigorating the soul and preparing it for a life of nobler thought and richer service. But it may be asked by some (and not seldom it is):

3. Why, if we claim allegiance to the religion of Jesus himself, are we cast out from all ordinary church fellowship? As a body we are too often "despised and rejected." The vast majority of our fellow Christians repudiate us. What is the reason for this hostility? It is simply because we reject certain ancient theological concepts, to which they still tenaciously cling. But neither in reason nor Scripture can we see any valid support for the doctrine of three persons in one God. We say that all human speculations as to the constitution of the Divine existence are utterly vain and irreverent. As we know not the inmost truth about the life of an ant or even of an animalcule, then how can we, how dare we attempt to discuss Him, the Divine Creator and "Lord of all being?" Are not such discussions tantamount to blasphemy? Shall we not trust God to reveal more of Himself to His human children hereafter? In this world it is for us to do the will of God in daily duty, to find our peace and joy in "the daily round, the common task," and to heed the voice of conscience. Where there is "the open vision" we can walk in the light of truth. It is for us never to tire of moral and intellectual advancement, and indeed that is our hope and the hope of the race. Let those who will, engage in the futile pursuit of sinking their little plumb-line into the unfathomable depths of being. For ourselves, we have quite enough to occupy us amid the ordinary as well as the higher affairs of life.

* The doctrine of last things—i.e., final rewards and punishments hereafter.

From Hofmann.

The Child Jesus in the Temple.—Luke ii. 41.

The Advent of Jesus.

What more wonderful event is there than the advent of a new child into this world? There the newborn infant lies in its swaddling clothes: what profound mysteries are enfolded in that diminutive form? The mother cannot tell what she holds within her arms, what potential music is there for future awakening, or what transcending genius may be wrapped up in that little stranger that shall cause the whole world to marvel that such a wonder could be. The babe Shakespeare, and the infant Jesus, were babes and then they seemed nothing more. There was nothing to indicate the great career that was then beginning in so helpless and in such an ordinary manner. Mary might ponder the child's sayings in her heart later when a few years had passed and the child mind had become fully aroused to passing events. The stories of shepherds abiding in the fields and the music of the heavenly host celebrating the birth and the appearance of the star indicating where the future Messiah was being ushered into this world, like that of wise men bringing gifts to the child in homage to his coming—were but the loving imagination of people of a later generation, telling thus plainly what that advent had been to them. Mary knew nothing of such angel visits, of the homage of wise men from the East. She was satisfied in the possession of her child without any idea of what he was destined to become.

But the mystery of that destiny was beginning to be unfolded by the time the boy was twelve years old. There is a genuine ring of fact and truth in that vivid picture of the young Jesus discussing with the learned and venerable teachers in the Temple. Every Hebrew mother hoped that her son would be the Messiah that was looked for, but could not know. And many loving mothers now would rejoice if they thought it possible that the child in their arms is destined to be another Jesus. The Nazarene is potentially born again in every infant that comes into the world More Christs will be needed for the renovation of this our every day existence. The Christ that is to be, the great souled Reformer and prophet of the future—where is he?—in the arms of some fond mother this very day.

Lesson Notes on "The Evolution of Religion."

THE EVOLUTION OF THE IDEA OF SALVATION.

By the Rev. J. ISLAN JONES, M.A.

(References: Art. "Salvation" in Hastings' Bible Dictionary; The Christian Doctrine of Salvation, G. B. Stevens; A Concordance of the Bible.)

Dec. 3rd.—THE EARLY JEWISH IDEA OF SALVATION.

Scripture Reading, Deut. 30, 11-20.

The word Salvation comes from the Latin verb Salvo, to save. It is frequently met with in the Old and New Testaments, and it has played an important part in Christian doctrine. In its earlier usage in the Old Testament it means deliverance from evil, and especially deliverance from the enemy in wartime (Ex. 14, 13-14). Among the early Hebrews, the

belief in life after death did not exist except, perhaps as a vague subconsciousness in some of the inspired writers (see Job 14, Ps. 16, 10). In Sheol (the grave, or the underworld) there was only a shadowy existence without the feeling of either joy or pain. The word salvation, therefore, refers to man's earthly condition, and implies health, prosperity, peace and happiness in this life. It is generally used in a collective sense—of the whole nation, not of individuals. The fate of the individual was involved in that of the nation (Ps. 106). From the point of view of material prosperity and peace, this view was sound, and still holds good. The nation has to choose between good and evil, the blessing and the curse. If a nation as a whole chooses the evil way, every individual in it is bound to suffer from the calamities that must follow.

Dec. 10th.—THE DEVELOPMENT OF THE IDEA OF SALVATION IN THE OLD TESTAMENT.

Scripture Reading, Ezek. 33, 1-20.

In the Old Testament Jahwe (God) is often spoken of as the Saviour of his people (Is. 43, 3-11; 45, 15-21; 49, 26; 60, 16, etc.); but salvation was conditional upon obedience to God's laws. With the failure of national ideals, and the break up of the nation itself (defeat and exile), the conception of salvation became less collective and more individualistic (Ezek. 33). Ezekiel also expresses the view that God would save and cleanse Israel, not for the sake of the people, but to vindicate His Holy Name which had been profaned (by idoltary), (chap. 36, 16-36). The Book of Job was written to investigate the problem Why do the righteous suffer? Job, a righteous man, met with serious calamities—he lost his wealth, his health and his children. The accepted theory of the time was that such calamities were invariably a punishment for sins. Job's friends (?) insisted on this view, but he asserted that he had not sinned, and so there must be some other explanation. The conclusion is not satisfactory. Job is restored to health and prosperity. His calamities were meant to teach submission to God's will. The writer fails to grasp clearly the truth taught in the Gospel and emphasised in the life of Christ—that it is the spiritual life of man that counts, not his material prosperity. Physical misfortunes do not necessarily imply spiritual and moral shortcomings.

Dec. 17th. JESUS AND THE IDEA OF SALVATION.

Scripture Reading: Matt. 16, 21-28.

During the period that intervened between the Old and New Testaments, Jewish thought underwent a change. The belief in a future life became firmly established, and consequently the idea of salvation became bound up with this belief. The thought of a coming Messiah also rose into prominence in the minds of pious Jews. At his coming the old age would come to an end and a new age would be ushered in. This also implied an impending judgment. John the Baptist asked the Pharisees and Sadducees, who warned them to flee from the wrath to come! (Matt. 3, 7). Repentance was the first step to salvation. According to the Gospel narratives Jesus uses the word salvation only twice (Luke 19, 9, John 4, 22). His rare use of the term is in marked contrast to the excessive use of it in modern theology. Jesus called men to live a life of righteousness, brotherly love, and trustful dependence on God. This is the scheme of salvation naturally deduced from the teachings of Jesus (see Luke 10, 25-37, Matt. 7, 21).

Dec. 24th: PAUL AND SALVATION.

Scripture Reading: Rom. 8, 1-17.

Paul was a mystic and his language is often figurative. He expounded Christianity with a mind strongly tinged with Judaism. According to his teaching, by the fall of Adam the human race became subject to sin and death. Christ delivers us from both (1 Cor. 15, Rom. 5). If we confess Jesus as Lord, and believe in our hearts that God raised Him from the dead, we shall be saved (Rom. 10, 9). The keynote to Paul's teaching is faith (Rom. 4). By faith he meant more than mere belief. Faith is an act of will by which the believer lays hold upon the living Christ and thus becomes filled with intense spiritual vitality. Paul's presentment of Christianity is not simple and direct like that of Jesus, but involved and loaded with philosophical subtleties. Salvation is redemption from sin. This redemption became possible to mankind through the death of Christ; it becomes an accomplished fact by the believer's faith in Christ.

Dec. 31st: MODERN VIEWS OF SALVATION.

Scripture Reading: Rom 9.

In modern theology the idea of salvation is directed mainly towards the future life. The commonly accepted view is that salvation means to escape eternal punishment and to secure eternal bliss. A few weeks ago a soldier who is in the trenches wrote to me stating that a clergyman had just sent him a letter in which "he mentioned all the terrible things that would happen to me if I did not accept salvation. Not a very nice or cheering letter to send to a soldier on active service, was it?" There are those who believe (with Calvin) in predestination—that God has once for all determined whom He would admit to salvation and whom He would condemn to destruction. According to this view some are doomed to "eternal damnation" before they are born. We find the germs of this belief in Rom. 9. Others hold that by repentance even at the last hour it is possible to escape eternal punishment. Even in Orthodox Churches belief in eternal punishment is dying out (see Farrar's "Eternal Hope"). To be saved means to live in perfect harmony with the will of God. Even those who do this may suffer on the material side of life; but by losing our lives in the service of God and man we find our souls and gain life eternal.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

A BAND OF HOPE FOR EVERY CHURCH.

The Annual Conference of the Unitarian Temperance Association this year broadened its platform to admit of the discussion of such matters as Nationalisation of the Drink Traffic, State Purchase as the next step in Temperance Reform, and the Reform of Public Houses. These questions have been further brought before the Unitarian public in this column by very capable men. They are no doubt questions of great national importance, but although our association bears the word National, it is really and merely denominational, and whilst it may concern itself—Unitarian like—with our national life, its chief concern, I think, is with the churches, Sunday Schools, and the Bands of Hope connected with them. Let us therefore, return to the previous question, let us not forget the original objects of its existence, the affiliation and support of Bands of Hope and Temperance Societies, and the general promotion of temperance work—I assume temperance work inside our denomination. Now under Rule 5 one of the constituent parts of the association is Local Unions or District Societies, which, as far as I know, are non-existent. It would be a good thing if we could have Band of Hope Unions to link together the societies in larger bodies, and capable of effecting the churches and schools in their area. It is easy to imagine a forward movement on Temperance matters by means of such Unions, because they would be in touch with our churches more intimately than the association can possibly be, and I think that must have been the idea when the rule was framed. But in the absence of the Unions cannot something be done in the same spirit, and with the same purpose in view? Cannot we make use of the existing Unions or Associations of the B. and F.U.A. throughout the country, or the District Sunday School Unions where they exist, by attaching to one or both of them a representative of the National Unitarian Temperance Association? Let such representative be an ardent, earnest temperance worker, and let it be his business —in a tactful way—to invade our churches, Sunday Schools, and Bands of Hope; where no Temperance effort is being made let him influence the churches if he can, discover the half-dozen or more who are lovers of Temperance propaganda, and co-operate with them in organising a Band of Hope or Temperance Society in that place. Where Bands of Hope exist he may be very helpful, both to them and to the association, stirring up enthusiasm, reviving the flagging zeal of the workers, and making them better acquainted with the work of the association. He may bring our Temperance literature to their notice, and suggest an occasional united meeting of societies that are near together or organise in connection with the annual or half-yearly meeting of their District Unitarian Association or Sunday School Society, a Temperance section of the agenda. There are possibilities in this that would justify the experiment, and I appeal to our churches to make the attempt within their districts, and to the N.U.T.A. Committee to look out suitable persons (men or women) who would put some life into the Temperance cause, and appoint them agents of the association. Of course, they should be paid their expenses, which might be fixed not to exceed a certain annual sum, in order that our treasurer might relieve himself of the burden of cash in hand, and make his estimate for the coming year.

The question with which we are immediately concerned is,—a Band of Hope in every church, and how to secure it; this suggestion that I now make may be one way of attaining that end, and if so, it ought to be tried. Let those who can, promote Temperance legislation, our country needs it;—but let us who belong to our Temperance Association do our own work of training our young people in Temperance principles.

—R.N.

Joseph Barker.

(Continued).

(By. Rev. HY. WILLIAMSON.)

Mr. Barker, after his expulsion found support from many of his former co-religionists. While the particular grounds of his dispute with the New Connexion were not of peculiar interest to Unitarians, his announcement that he would make the Scriptures rationally interpreted the ground of his religious association was such as Unitarians would be sure to notice. I have not been able to find any instance in which Barker called himself a Unitarian.

From contemporary literature we can recall just how some Unitarians estimated Barker's attitude.

A well conducted periodical named the "Christian Teacher" issued under Unitarian direction, of 1842, has an article on the origin of the new sect in this country called "Christian." The author of the article was a certain C. L. (I am not able to trace the person). In Mr. Spears' Record of Unitarian Worthies the only C.L. is Charles Lamb. A careful examination of the publications attributed to Joseph Barker is given and general approval is expressed: "Although we are far from subscribing to all the sentiments which are advocated, yet the movement is evidently in the right direction. The genuine spirit of Christian Liberty which it breaths, and the supreme importance which it attaches to the moral requirements of Christianity, contrast most favourably with the constant dwelling on orthodox doctrines which too frequently disfigure similar publications. We hail this, then, as the dawning of a brighter day, for this movement has evidently originated with the people."

At this period another contemporary who had also left the Methodists to advocate a "Christian" position was John Bowes, who for many years moved about

Lancashire and Scotland, and who long after claimed a convert in Travers Madge. Bowes advocated immersion, though he did not make it an essential. He knew Joseph well, and when Unitarians were disposed to approve of Barker, Bowes saw heresy. Writing at the close of 1841, Bowes states: "During the year, Joseph Barker, William Trotter, and Thomas Sturges, with several hundreds of Christian people, have been either expelled or suspended, or have withdrawn themselves from the Methodist New Connexion."

In his autobiography he tells us that on Oct. 25th he heard George Thompson lecture and afterwards took supper with Joseph Barker in Wood's Temperance Hotel, Liverpool. Bowes and Barker were not very different at this time. Bowes advocated the term Christian and denounced a hired ministry, so did Barker, but it is easy to see while Bowes remained rigidly attached to the old theology Barker was every day widening his mind and rejecting the various misleading terms used by so called "Evangelicals."

In the year, 1844, both Bowes and Barker were issuing magazines, one the "Christian Magazine"; Barker the "Christian." In each are details of visits to various places and articles. Bowes writes of Barker, Sept., 1844: "Several months ago I met him in Glasgow, when he said 'you could not tolerate me, for you cannot tolerate Unitarians.' I said 'but you are not an Unitarian.' He replied 'No, I believe Jesus Christ is God, myself, but can tolerate Unitarians." —"Christian Magazine," September, 1844.

Bowes had accepted Barker's assurance that he was not a Unitarian, but, he expresses his doubts. "The Unitarians claim him for their own. At Warrington the Unitarian minister has re-published in a tract and recommended his views on the atonement. At Dukinfield the Unitarians gave him their chapel." John Bowes thus sums up his estimate of Joseph Barker: "As for myself, I cannot trust one word of either what he says or writes."

The two men met in Manchester, and both report the meeting in their Magazines. Bowes was lecturing one night when Barker went to hear him, and they had a lively time till after 10 o'clock. Joseph Barker lectured on the following Wednesday evening at Manchester New Cross, when John Bowes took the opposite side. Bowes remarked in his diary that they did not meet again for eleven years. On Sunday, Sept. 1st, Barker preached in the Unitarian Chapel, Strangeways, Manchester, and afterwards appeared in many Unitarian Chapels in England and Ireland though he is not declared to be a Unitarian. His "Christian," of which I have two volumes and also several volumes of miscellaneous tracts, very difficult to classify, as most of them are without number and date, range from 1839 to 1847. He appears to have had a large following in the North of England, many Methodists joining him. He, however, changed his relation to his congregation, and refused to be bound to receive a stated salary, preferring to invite people to hear him without money and without price. He evidently had in his mind the idea of being a great publisher. He asked for a fund of £5,000 to enable him to issue a cheap selection of books for home libraries for working people. Some of his tracts are very long and rather tedious, but it is quite clear that he rejected all the doctrines of the Methodists. He claimed at an early stage that he had received offers from Congregationalists, Quakers and Unitarians to engage him for propaganda work. I can see no evidence that Unitarians had made overtures to him so early. What the Unitarians supported was his proposal to have a steam printing press for the issue of unlimited tracts, etc For this he secured the help of Sir John Bowring and Dr. Bateman. We owe the conversion of Rev. Robert Spears to Barker's discussion with William Cooke, his New Connexion Methodist opponent. Mr. Spears was a Methodist formerly. I recommend the perusal of Barker's publications at this period, especially to Unitarian ministers in the North of England.

The remarkable thing in the Barker movement is the interest seems to have been confined to the working classes. While it is not less important on that account it proves that under the necessary impulse there are possibilities of great changes through the assistance of the common people. At present, the socialistic propaganda has a firm hold upon many of the working men. The women and young persons may not find anything to compensate for the absence of religion. The Socialists offer nothing beyond what any Unitarian Christian can advocate for the public good.

The Rev. Geo. Harris in the "Christian Pioneer," March 1st, 1842, announces: The foundation stone of a building for the Christian Church was laid in Bradford, Nov. 23rd, 1841, by Joseph Barker. Mr. Harris expressed the hope of good results from the movement.

A further account appears in the "Christian Pioneer" for 1845, p. 409, a farewell entertainment to J. Barker on leaving Newcastle-on-Tyne for Leeds, July 29th: The Rev. George Harris delivered an address.

In the "Christian Teacher" for 1844, there is a carefully written article upon Joseph Barker's tracts, which concludes: "As a moral and religious reformer we think there may be a career before him unrivalled since the time of John Knox. But if his influence is to be extensive while he lives, or to continue after he himself is removed he must weigh human nature in larger balances and study human history in a wider social and historic field."

The first reference to Barker in the Christian Reformer and Unitarian Magazine and Review appears, I think, in the volume for 1845, p. 54, where the Editor remarks on the creed which Barker had published. On page 279, an article on Joseph Barker begins, signed "E.T.T." Many references appear in subsequent volumes.

(To be Continued.)

Literature.

"Eternal Life Here and Hereafter," by Sydney H. Mellone, M.A.,D.Sc.—The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2/- net.

It is well that the Unitarian meaning of Eternal Life and positive faith therein, should find adequate expression in the form of a book expressly dealing with the subject. The task has been ably fulfilled by Dr. Mellone. It is no easy subject to expound. It involves metaphysical distinctions as to the nature of "time" and "eternity," as well as no small amount of philosophical analysis and discussion. And though all this is included in these chapters, the lucidity of the author's language, and the evident clearness of his thought carries the reader helpfully along. The volume may be said to fairly well cover the ground necessary for a just treatment of the topic, as is indicated in the chapter headings. It begins with "The Power of Time" and ends with "The Power of Eternity," and included between are chapters on "Eternal Life" in the Old Testament, in Apocalyptic Literature, in the New Testament, in Christian Mysticism, besides others on Modern Secularism, and "Is Evil 'Necessary?'" The section on Christian Mysticism is about as fine an exposition as can be found upon that subject. That on the problem of evil is open to the criticism that no proper definition of evil is given, for the whole question, "Is Evil 'Necessary'?"—hangs certainly upon what is meant by "Evil." Is sin necessary?—is a question which might quite as fairly be asked, but it does not seem likely from this book that Dr. Mellone would answer in the affirmative, though he really does say that "evil" is necessary. But he shows plainly that what he means by evil is not evil at all as sin is. A helpful Bibliography with Notes, and a detailed Index, add to the usefulness of the book. There is evidence of much scholarly research throughout. The analysis and criticism of the position of Modern Secularism are effectively done.The volume is a very valuable addition to the Series of Modern Handbooks of Religion to which it belongs, and the publishers have cause to be congratulated on having secured so able a scholar and writer as Dr. Mellone for the work under review.

Memorial Sundays.

By AMHURST D. TYSSEN, D.C.L.

(These events are suggestions for subjects of Sermons or Sunday School Addresses).

C indicates a memoir in Chambers Book of Days.

The following are events of Dec. 3rd:—

1557. The Earl of Argyle and other Scotch reformers sign a bond.
1763. No. 45 of the North Briton ordered to be burnt, having been published on April 23rd.
1789. Catherine Sedgwick born (Christian Life, 1914).
1820. Sir John Duke Coleridge born (Skeats, 625).
1856. Hugh Miller, religious geologist, died in preceding night.
1894. Robert Louis Stevenson died.

The following are events of Dec. 10th:

1520. Luther burnt the Pope's buli.
1717. Elizabeth Carter, translator of Epictetus, born (M.U. 433).
1757. Herbert Marsh, Bishop of Peterborough, born; a Biblical scholar, a disputant, and a mathematician.
1805. Rev. Jabez Burns, D.D., Temperance Reformer, born.
1861. Rev. Thomas Southwood Smith, M.D., died (Christian Life, 1914)).

The following are events of Dec. 17th:

1213. S. John de Matha died (Christian Life, 1914).
1558. Thomas Tyler died in prison in May entered on this day by Foxe (Calendar VII, 469).
1662. Samuel Wesley, father of John, baptised.
1700. Micaiah Towgood born (Skeats, 337; Christian Life, 1914).
1807. John Greenleaf Whittier born.
1817. Trials of William Hone began and lasted three days.
1821. William Connor Magee, Bishop of Peterborough, and Archbishop of York, born at Cork.
1853. Dr. Ralph Wardlaw died (Skeats, 490).
1899. Jubilee of Sunday School Society celebrated (Christian Life, 1914).

The following are events of Dec. 24th:

Christmas Eve. C.

361. George Bishop of Alexandria killed.
1534. Antoine Augereau burnt at Paris (Vienot, 140).
1659. Walter Cradock died (Skeats, 320).
1665. Richard Coppin imprisoned at Maidstone (Christian Life, 1914).
1721. Dr. John Gale died (Skeats, 244).
1745. Benjamin Rush of Philadelphia, physician, born (M.U. 92).
1799. Rev. Newcome Cappe died (Christian Life, 1914).
1814. Peace concluded at Ghent between Great Britain and the United States.
1822. Matthew Arnold, poet, born (Skeats, 735).
1845. Archdeacon Henry John Todd, editor of Johnson's Dictionary, died at Settrington Rectory, York.
1859. Rev. George Harris died (Christian Life, 1914).
1888. Oaths Bill received the Royal Assent.

The following are events of Dec. 31st:

New Year's Eve. S. Sylvester's Day. C.

1384. Death of John Wycliffe (Story, 129, and see Heroes of Faith).
1336. Etienne Dolet killed an assassin who attacked him (Christian Life, 1914).
1668. Hermann Boerhaave, born near Leyden (M.U. 211).
1691. Robert Boyle, natural philosopher, died.
1786. Andrews Norton born (Christian Life, 1914).
1799. Rev. John Cameron died (Christian Life, 1914).
1892. George Higinbotham, Chief Justice of Victoria, died (M.U., 423).

Notes and News.

Warmest Greetings and Best Wishes for Christmas to all our Readers—and to Everybody. Many thanks to all our Contributors for their help during 1916.

The death of Sir W. B. Bowring, Bart., of Liverpool, is a serious loss to our Hope-street Church of that City and to the Unitarian body in general,—as well as to the public life of Liverpool, of which he was once Lord Mayor. A sketch of his career, with portrait, appeared in the "Unitarian Monthly," January, 1908.

The Yorkshire Unitarian Sunday School Union held its Autumn Conference at Hunslet, Leeds, Oct. 14th, when a suggestive paper by Rev. A. Cobden Smith on "Our Sunday School Union" provoked a helpful discussion; "The improper practice of lay workers on probation assuming or having attributed to them, the status of regular ministers," has been reported to the National Conference of Unitarians; the North Cheshire Unitarian Sunday School Union held its 53rd Annual Meeting at Stalybridge, Oct. 21st, attended by about 90 teachers and friends, when Rev. A. Thornhill, M.A., was elected president, and papers were read on "Our Sunday Schools and the War," and "Sunday Schools and the Church"; bequests to the extent of £1,750 have been left for Unitarian purposes by the late Mr. James Davidson, of Belfast; the S. Cheshire and District Association of Churches held its autumn meeting, Oct. 18th, at Whitchurch, and discussed a valuable paper by Rev. Dr. W. Griffiths on "The Religious Problem"; a memorial tablet is to be placed in Rosslyn Hill Unitarian Chapel, Hampstead, to the late Rev. Dr. Stopford A. Brooke; the 100th Anniversary of the Harvard Divinity School, Cambridge, Mass., has been celebrated; Mr. C. Sydney Jones, M.A., of Liverpool, an earnest Unitarian, has given £8000 to the Liverpool University to endow a chair of Classical Archaeology; the Rev. T. P. Spedding is arranging a Lantern Lecture on his excellent "Home Camp Work"; Lieut.-Col. C. S. Bullock, an American citizen and formerly minister of the Unitarian Church, Ottawa, Canada, who has been preaching at several of our London Unitarian Churches, resigned his ministry impressed with the righteousness of the attitude of England in the War and with the barbarity of the destruction of the "Lusitania," took up the work of recruiting and received rapid promotion; the recent Jubilee celebrations at the Free Christian Church, Longsight, realised £211 18s. 1½d.; in the Hospital Sunday Collections at Birmingham, the Church of the Messiah (Unitarian) was second on the list with £244, the Old Meeting £81 13s. 1d.; the late Mr. Hahnemann Epps has left £100 each to the Unitarian Home Missionary College, to Manchester College, Oxford, the British and Foreign Unitarian Association, London District Unitarian Society, the (Unitarian) Ministers' Pension and Insurance Fund; very successful meetings of the British League of Unitarian Women was held at the Memorial Hall, Manchester, and at the Lower Mosley-street Sunday School, Oct. 28th; the Rev. Dr. Walsh has concluded his ministry of the Theistic Church, and inaugurated a "Free Religious Movement" at Steinway Hall, London; the Annual Meeting of the Ministers' Benevolent Society was held at Birmingham, Nov. 6th, and £2,587 had been expended in grants to ministers' widows and orphan children, and ministers during the past year, and £82,000 since the society was formed in 1852; the North Lancashire and Westmoreland Unitarian Association met at Preston, Nov. 4th, when Mr. Geo. C. Armstrong, President, Provincial Assembly of Lancashire and Cheshire, delivered an impressive address; 94 young men have gone into the Forces from Chowbent Unitarian Chapel and Sunday School, and 9 of them killed in action; services of Commemoration and Re-consecration have been held in many Unitarian Churches in November. 160 men from Dukinfield Old Chapel and Schools, are serving with the Forces, and 5 or 6 have been killed. A social organised by the Dukinfield Unitarians realised over £105 for comforts to soldiers and sailors; Nelson Anniversary, Nov. 5th, doubled its collections on the previous year; Rev. R. J. Campbell in his new book says he was helped to "a devout liberalism" by Theodore Parker.

PRAYERS: "The Sincere Desire—Daily Prayers for a Month," by Florence Lawford, published at 4 and 5, Essex-street, Strand, London, W.C., price Twopence, consisting of thirty-one short prayers, should prove very helpful to those who secure a copy of this handy little collection. It is the 2nd edition.

MINISTERIAL CHANGES: Rev. J. Horace Short resigned, North Shore Church, Blackpool, and accepted appointment to the Unitarian Free Church, St. Helens; Rev. R. Newell, resigned, Newbury, Berks, and accepted appointment to Unitarian Church, Pudsey, Leeds.

DEATHS: Sir Wm. B. Bowring, Bart., Liverpool, Oct. 20th, 79; Mr. W. P. Notcutt, Hutton, Oct. 24th; Miss S. A. Holland, Bath, Oct. 22nd, 76; Lt. Geoffrey Hall, of Chapel Allerton, Leeds, killed in action, Oct. 23rd, 22; Mr. Wm. A. Vallance, Mansfield, Oct. 22nd, 74; Lieut. Henry Hess, died Oct. 28th, of wounds received in action same week, 21; Mr. Joseph Turner, Dulwich, Nov. 1st, 99; Rev. M. S. Dunbar M.A., Comber, Nov. 5th, 72; Pte. Matthew Revitt, of Stannington, died of wounds received in action; Wm. Cottam (Grenadier Guards), of Dukinfield, died in France; Mr. Frank Clayton, Old Meeting Church, Birmingham, killed in action; Lieut. Kenneth Munro, and Corporal W. Lever, of Wellington, N.Z., former killed in action, the latter died of wounds; Mrs. F. L. Ogden, Woonsocket, Rhode Island, U.S.A.; Nov. 7th; Rev. Joseph Pollard, Ballymena, Co. Antrim, Nov. 9th, 84; Mr. Richard Worsley, London, Nov. 9th, 80; Pte. A. Jackson, of Hunslet, Leeds, died of wounds, at Leicester, Oct. 30th.

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UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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